



CHINA CHRONICLES

Supporting the work of China's Amity Foundation

Vol. II, No. 1, Winter 1992 458 S. Pasadena Avenue, Pasadena, CA 91105 TEL: (818) 793-3737 FAX: (818) 793-3362



"THANK YOU, 1991 DONORS!"

Working in support of China's independent, Christian-initiated Amity Foundation, China Connection's 1991 donors made possible the following programs designed to express practical help and compassion to those who are in greatest need of help in China today . . . like the child at the left . . . the sick . . . the elderly . . . the handicapped . . . the poor . . . those needing training.

MEDICINE:

- Publishing the Chinese version of "Where There Is No Doctor" and distributing it to 1,000 rural villages without adequate medical care.
\$2,040
- Providing surgery and overall care for orphaned boys and girls in Jiangsu Province.
\$2,300
- Training 20 minority doctors in surgery so that they can meet the health care needs of nomadic tribespeople along the Tibet-Qinghai plateau, rooftop of the world.
\$9,692
- Training 100 health care workers in Qinghai whose medical work is crucial to health care in this remote province.
\$10,096

EDUCATION:

- Providing scholarships to train pastors at Nanjing Theological Seminary.
\$2,500

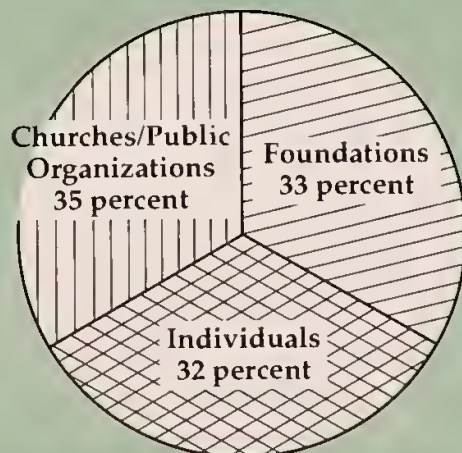
PUBLICATIONS:

- Making available Bibles, printed by Amity, for distribution by the Church free of charge to nearly 4,000 Chinese who are too poor to purchase them.
\$5,000

HANDICAPPED WORK:

- Supplying hearing-aids and listening/speaking training to 12-20 little deaf-mute girls and boys, ages 3-7, in order to introduce them to the wonderful world of sound and children's laughter.
\$2,000

Sources of 1991 Contributions
to China Connection



Continued on page 3



the Year in Review 1991

放射科第二机房

• 本室300mA X光机系爱德基金会捐赠
THE DONATION OF THE AMITY FOUNDATION

Clockwise, from top: (1) Amity evacuates elderly and handicapped flood victims. (2) Little deaf mute children finally hear. (3) Minority doctors train to serve Qinghai Province's poor nomads. (4) Students study to become pastors at Nanjing Seminary. (5) Signs like this throughout China let people know that we, through Amity, do care about them. (6) Poor rural villages receive good news of water wells, medical care, water control and crop enhancement.



Continued from page 1

- Teaching 30 blind adults in Beijing how to raise chickens and thus be able to support themselves.
\$2,380

RURAL DEVELOPMENT:

- Bringing an electric pumping station to Xinmin Village's 1860 poor farmers so they can switch to more efficient rice farming and thereby be able to provide for their families.
\$6,500
- Providing active pairs of "begetting" rabbits for Zhejiang Province.
\$1,000


EMERGENCY RELIEF:

- Assisting in flood relief with victims of China's worst floods of this century.
\$5,000
- Building life-saving shelters for families still homeless and freezing in the cold of winter.
\$5,000

GENERAL SUPPORT FOR AMITY \$650

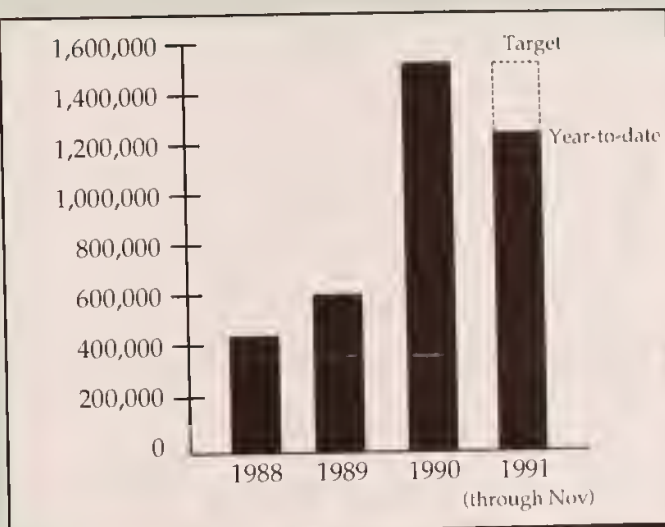
As you can see, your dollars make a tremendous difference in the lives of China's neediest people!

China Connection's 1991 full audit is now available. Please call or write for a copy.



南京爱德印刷有限公司
Amity Printing Company:
Bible Printers for the Church in China

Scripture Production Report



Year	Production
1988	477,036
1989	752,082
1990	1,408,114
1991 (through November, 1991)	1,219,268
Total	3,856,500

Through November 1991:

Total Testaments & Bibles	Production
1988	477,036
1989	752,082
1990	1,408,114
1991 (through November, 1991)	1,219,268
Total	3,856,500

Bibles & Testaments produced since the press began operation

How "well" do you remember "Ma"?



China Connection donors have given a deep water well to Hanzhuang Township where "Ma" lives. Work on our well is now underway and is scheduled for completion in March of 1992.

"Ma" joins us in thanking those who helped in 1990, and in expressing a hearty and well deserved:

"WELL DONE!"

China Connection's Board of Reference Welcomes Dr. Moffett and Dr. Grounds

We are pleased to announce the addition of two outstanding Christian leaders to our growing national board of reference.

Dr. Samuel H. Moffett was born in Korea of pioneering missionary parents. In 1947 he enrolled in the College of Chinese Studies, Peking. The following year he served on the faculty of Yenching University, Peking, and from 1949 at Nanking Theological Seminary until his departure from China in 1951. His present position is the Henry W. Luce Professor of Ecumenics and Mission, Emeritus, at Princeton Theological Seminary.

Dr. Vernon C. Grounds is well-known as a Bible expositor and President Emeritus of Denver Conservative Baptist Seminary. He has been a driving force in the formation of Evangelicals for Social Action. And he continues to serve as a Contributing Editor for *Christianity Today*.

They join these others in recommending the work of China Connection in support of China's Christian-initiated Amity Foundation:

Dr. Gary W. Demarest
Dr. Arthur F. Glasser
Dr. Richard C. Halverson
Dr. Paul G. Hiebert
The Rt. Rev. Furman C. Stough
Dr. David K. Winter

中 China Connection News Exchange

"Not for all the tea in China!": This old American phrase could better read, "Not for all the rice in China!" Rice has become such a pervasive part of the Chinese diet that breakfast is literally called "early rice," lunch is (and you may be way ahead in your thinking process) "middle rice." And dinner is, naturally, (and by now you've got it!), "late rice!"

"Here We Go 'Round the Mulberry Bush:" To support its world-class silk industry, China's Zhejiang Province produces 116 thousand **tons** of mulberry leaves each year. Finicky little silkworms only love to eat leaves from the mulberry tree. And since silk from China is taking the world's fashion industry by storm, there's a voracious need for producing the worm's favorite mulberry leaves.

Did you know that China has been planting its mulberry trees for 4,700 years? And did you know that the little silkworm has been so valuable to China that for centuries it was considered a "national treasure" and was forbidden by law to be taken outside the country?

"Ding-dong!" You may have seen the October 14, 1991, *Forbes* magazine article announcing that Avon is finding a ready market — literally an "open door" — in China today, particularly in southern China. China's women are finding that selling Avon products is an easy way to make quick money. Avon's joint-venture in the Guangzhou ("Canton") Cosmetics Factory met its six-month sales projections in its first two months! While US women tend to buy more makeup, Chinese women usually spend more yuan on products for skin care.

China's Grassroots Library System Flourishing: According to the *Beijing Review*, a "one-cent" reading society has been set up in rural areas of Fujian Province. These have attracted hundreds of thousands of rural readers who otherwise would have little to read. For a fee of one *fen* a day, or 3.65 yuan a year (5.38 yuan equal one US dollar), members can borrow books, magazines, and newspapers with their library cards. Study groups are being organized. And in some places, reading societies are being combined with night schools. About 60 percent of the counties and towns, and 32 percent of the rural villages, have now established branch outlets of this library. All together they possess 300,000 volumes.

China Connection Board of Directors: Dr. Gilbert Ashor; Dr. G. Thompson Brown; Ms. Kathy Call; Mr. Peter Geddes, Jr.; Mrs. Sarah (Sally) V. Morrison.

Consultant: Dr. Philip L. Wickeri (Overseas Coordinator for the Amity Foundation.)

All contributions are tax-deductible.

106

LENTEN SPEAKER
Wednesday, March 4, 1992
Noon and 7:30 PM



DR. SAM MOFFETT

Distinguished, veteran Presbyterian missionary to Korea. Professor of Ecumenics and Mission, Emeritus at Princeton Theological Seminary. Scholar, educator, author, evangelist, throughout Asia and America. He has become a legend in his own time; a powerful proclaimer of the Gospel. Frequent visitor to First Pres. Bellevue, always presenting a message of personal challenge and enrichment.

SUNDAY, MARCH 8
Sermon by Dr. Leon
"God's Offer Respects Our Freedom"
Matthew 13: 1-9

READINGS FOR MARCH 9-15

Theme: Conflict Within & Without the World

Isaiah 58: 1-9 What we want vs. what God wants

James 4: 1-8 Submit ourselves to God

Matthew 13: 24-30 Parable of the Weeds

1 Thessalonians 5: 16-23 Hold on to the good

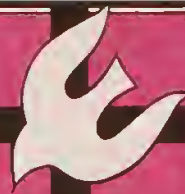
Ephesians 6: 10-20 Spiritual Warfare

OR

If you are reading the entire New Testament in 1992,
this week complete your reading through:
Mark, chapter 14.

Prayer Suggestions:

- Thank God for how precious life is - and also his precious gift of eternal life
- Help to hold fast to God's word in a world of mixed messages
- Christian teenagers facing challenges of worldly environment, especially the party/drug world
- Those who do not know Christ as Savior and Lord in our area and worldwide
- Help for the unemployed and those with financial reversals



Where is the Power?

"Where is the Power?" Dr. Samuel Moffett asked during his 1985 address at the Presbyterian Congress on Renewal in Dallas, Texas. His challenging question is still ringing in the ears and hearts of many. Where is the power today?

"The power is where it has always been," Dr. Moffett said, "with God. All one has to do is simply ask for it."

In his address, Dr. Moffett recalled a letter he received from African evangelists who told how they preached the Gospel in East Africa. "We did not begin to preach until we had called for the power of God," they said. Is anyone calling for the power of God in the churches today?

"Since 1985 I have seen increasing evidence of God's power among Presbyterians," he said. "There is a growing awareness of a sense of weakness in the denomination, and when we admit that weakness we come closer to a willingness to open ourselves to God's power."

"It encourages me to see people become dissatisfied with a powerless, worldly Christianity. When absence of power is recognized, Christians become more open to the great need of the Church for the power of the Holy Spirit. I think many are finding the power of the Lord and opening themselves up to Him. I see people turning with renewed urgency to Bible study and prayer groups, and there is no substitute for that."

While he has seen a growing awareness of God's power, Dr. Moffett believes there is not enough biblical literacy, not enough prayer, and not enough obedience in the Church, all prerequisites to the release of God's power.

"We must begin unselfish intercessory prayer," he said. "Pray that our lives may be lived in obedience and in submission to God's will as revealed in His Word so that the power of the Holy Spirit may work through us for others, because our Father wants to use us as His instruments in the world."

"When we spend most of our energies on our immediate needs, we begin to lose God's power. The Church can easily become self-serving. We are selfish to seek renewal only for ourselves, though of course, being Presbyterian, that is where I begin. Renewal always leads beyond limited self-interest."

"A big temptation to renewal movements is the sense of moving from not having God's power to a complacency about having it and keeping it. God's power is given to His Church to share and give away. Otherwise, like manna, it disappears. Just as faith without works is dead, so renewal without outreach is dead."

Dr. Moffett once said, "There comes a time to stop criticizing the Presbyterian Church and to try praying for it. And when the power comes, don't keep it for Presbyterians; take it out to the rest of the world."

Today he believes, "Mission and renewal begin with unselfish intercessory prayer."

*Dr. Samuel Hugh Moffett served as a PC (USA) missionary to China and Korea, 1947-1981.
He is a retired professor of Ecumenics and Mission, Princeton Theological Seminary.*

Renewal News

Number 126

Spring 1992

1. *Where is the Power?*
3. *Life under a brass heaven*.....Douglas McMurry
4. *Finding the Power*
5. *Back to God*
12. *Abortion: guilt, forgiveness, healing*.....Brad Long
13. *Journey in a distant land*.....William Emrich
15. *A challenge to fast*.....Brick Bradford
9. **calendar of events**
7. **didache**....."Healing of life's hurts".....Ken Shay
2. **editorial**....."A Power Shortage"
16. **reader's response**
6. **testimony**.....Tom Naylor

A Power Shortage

The theme of this issue is "Where is the Power?" This question is just as urgent now as when Dr. Samuel Moffett raised it in his sermon at the Presbyterian Congress on Renewal in 1985, in Dallas, Texas.

The mainline denominations in the Reformed tradition are immensely gifted in terms of organization, resources, tradition and history. But there is a problem. We seem to suffer from a power shortage.

As Christians our only legitimate source of power is the Holy Spirit. It is from the third person of the trinity that the gifts and equipping flow that enable us to reach out to transform the world and witness to Jesus Christ.

Sunday, June 7th, is Pentecost. In most churches, unlike Christmas and Easter, this day will just slip by. Should it not be a time when we as a Church recommit ourselves to the Lordship of Jesus Christ, and say to Him, "Here am I; send me?" And then ask for and receive the equipping power of the Holy Spirit that He promised us? If we did, I believe we would be transformed, and so would the world!

In this issue we are introducing a new teaching section, which is designed "to equip the saints for the work of ministry," Ephesians 4:12. "Didache," the Greek term for a set of early Christian teaching, will appear on a regular basis.

Brad Long, Executive Director

PRRMI Address Change

Due to renovations to the Black Mountain Post Office, our post office box has been changed from 428 to 429. Please note this change.

Please destroy all self-addressed envelopes with the Oklahoma City address. Because the envelopes are bar-coded, they are automatically sent to the Oklahoma City address, often delaying their arrival to our office by several weeks. Your letters are important to us, and we want to receive them without any unnecessary delay. Please also pass this message along to your church.

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Renewal News
115 Richardson Blvd., P.O. Box 429
Black Mountain, NC 28711.
Telephone: (704) 669-7373

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Gail Pressey

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PRRMI *Renewal News* Spring 1992

Life under a brass heaven

by Douglas McMurry

"Where's the Power?" These words of Dr. Samuel Moffett, the most memorable words spoken during the Congress on Renewal in Dallas in 1985, continue to provoke the mainline denominations. Where is the power?

For me, it has been the central question of my life and ministry. In 1969, during a year of postgraduate work in Scotland, I found myself strangely restless and disillusioned. I spent the year doing psychiatric social work in the Scottish border country. The psychological insights and techniques that I had gained from my university and seminary had seemed so promising. Yet, as I tried to practice what I had learned, I was disappointed in the results. The healing that I thought should flow from professional training was hard to locate anywhere in the hospital in which I worked.

Reflecting on my disillusionment later on, I realized that the lack of results wasn't all that was bothering me. By age 25 I had gained by osmosis a world view that belittled God's influence in this world. My world had a brass heaven with no door or windows to God. To most of the people I respected, the power of God was an irrelevance, an illusion. They said, "If you want solutions to the real problems of people, don't look to God; look to the expertise that we have developed in our institutions of higher learning." Several professors openly ridiculed the idea that we should trust God for anything.

This did not happen at seminary, of course. Yet even in seminary, we students and professors rarely spoke of how we were learning to trust God daily. We seemed comfortable with a brass heaven, or perhaps we saw it as inevitable.

During my first year as an ordained Presbyterian pastor, the brass heaven became very heavy over me. I felt like the man in the iron mask, his head locked into a heavy metal casing. The Godless world view which had once enabled me to hold my head high as a properly trained, completely scientific, professional clergyperson had now become a heavy curse. By now I knew I needed God. But I was a first-class doubter when it came to His power and presence where it really counts--in life's problems.

G. K. Chesterton described well my puny, narrow, hopeless world view:

*This modern universe is literally an empire; that is, it is vast, but it is not free. One went into larger and larger windowless rooms, big with Babylonian perspective; but one never found the smallest window or a whisper of outer air.*¹

In 1972, God answered my desperate prayers, sending the Holy Spirit as an earnest of my inheritance in Christ. Through signs and wonders, He let me know that He was there after all. I experienced the freshness of His love. He unlocked my iron mask and opened my brass heaven.

I now realize that part of my former despair had come from a world view that had been seeping into my head for the last two decades. As Dr. Charles Kraft of Fuller PRRMI *Renewal News* Spring 1992

Theological Seminary teaches, the central issue addressed by a world view is : where's the power? To whom do we turn when we want to improve our lives, when we need healing, high purpose, direction, value, or spiritual renewal?

The answer I received even in seminary--especially in seminary--was: we turn to professional people, who have studied the world scientifically and who now know what they are doing because of their training.

It is not that I wish to question the qualifications of licensed psychologists or other professionals. I have

The central issue addressed by a world view is : where's the power? To whom do we turn when we want to improve our lives, when we need healing, high purpose, direction, value, or spiritual renewal?

many such people in my congregation, and they have much to give to hurting people. But the accepted world view in the West has been changing, and part of that change has to do with this question: "Where's the power?" Who has the ultimate power to save, to redeem bad relationships, to heal our brokenness? God? Or helping professionals?

The implicit faith in the rational mind which began with Rene Descartes and Isaac Newton has now reached into every area of human endeavor. Sigmund Freud, in his self-confident treatise, "The Future of An Illusion" predicted that modern people would soon shed their need for the "illusive" power of God:

*The scientific spirit engenders a particular attitude to the problems of this world; before the problems of religion it halts for a while, then wavers, and finally here too steps over the threshold...The more the fruits of knowledge become accessible to men, the more widespread is the decline of religious belief, at first only of the obsolete and objectionable expressions of the same, then of its fundamental assumptions also.*²

Freud's prophecy was self-fulfilling. Christian teachers emerged to inform us that Western Christians must bend our thinking to a new world view. God's power is an "illusion," a "myth." If biblical people believed that God spoke, guided, healed, delivered people from demons, convicted conscience, and fulfilled ancient prophecy, modern people, it was said, can no longer believe such things. In the words of Rudolf Bultmann:

*The world view of the Scripture is mythological and is therefore unacceptable to modern man whose thinking has been shaped by science and is therefore no longer mythological. Modern man always makes use of technical means which are the result of science...Nobody reckons with direct intervention by transcendent powers.*³

(See **Brass heaven**, page 4)

Finding the Power

An Interview with Robert Whitaker



Q. Where is the Power?

A. The Power is all around us. It is in our minds, it is on the tip of our tongues. It is the power of the Holy Spirit, and He wants to permeate our hearts and

tune us into the first century reality.

Q. Why is the Church not moving in the Power of the Holy Spirit?

A. There is a strong move of the Power in a minority of God's people. I think the basic reason people are not moving in the power is because of a shaky belief in the authority of scripture.

I understand this because I was trained at Yale Divinity School, and I was taught that the Bible contains the Word of God, but there is not a strong belief in its historical reliability. That came only when the Holy Spirit came upon me with power and woke me up to see the tremendous historic truth of the scriptures.

I don't think that we are hurting enough. We are not hungry enough. When we become hungry and hurting enough, we will ask for it. We may be to that point, but we are not facing it. We need to face our abject poverty. Revelations 3:17 says, "For you say I am rich, I have prospered, and I need

nothing; not knowing that you are wretched, pitiable, poor, blind, and naked." (RSV) That is true of the Church today, and we have not faced that fact. The Church is filled with heresy. The Lord wants to wake us up. These people who say all is well with the Church are not facing the truth.

Q. What needs to happen so that the Church will begin to move in the Power?

A. I believe that our hearts need to be touched by the Lord. We need to be humbled by the realization that we have lived more in our minds than we have been governed by the Spirit. We need an illumination of our minds by the Holy Spirit to realize that we are captivated by the intellectual and the cultural ideas rather than captivated by the Word of God.

Q. How do we come to that illumination?

A. We have to come to a sense of need within ourselves which can only come when our cherished notions become bankrupt. There is a great hope because there are many people praying for us that we will come to that illumination. I came to that illumination because a group of women in my church were praying for me. Spiritually I was immature and shallow. There was a small group who regularly prayed for me, and the result was that I became more and more hungry for the

full New Testament. I was struck by the disparity of what the New Testament talked about and what I was preaching.

Q. Some believe that there are more people who are hungry for the Power than there are leaders to lead them. Do you think that is true?

A. I believe that anyone who is hungry and will search by the study of Scripture and prayer, I believe that God will meet them. You know, if you want something bad enough, you will find it.

Q. Are you seeing more people growing in the power of the Holy Spirit?

A. I have been in renewal for thirty years, and it has always been a case of people really finding the Lord, being filled with His Spirit, and doing exciting things. It is always spotty, strong in some areas and weak in others. There is as much happening in the Presbyterian church today as there was in the 1950's and 1960's. Right now, for instance, on the West coast and Northeastern U.S., there is a strong movement of the Holy Spirit in the minority. I can't say that it has grown. I am seeing as much of it today as I ever did.

The Rev. Robert Whitaker, a PRRMI International Representative and member of the Dunamis Project teaching team, resides in Arroyo Grande, California.

Brass heaven

Continued from page 3

Though debating the details among teachers of similar stripe, the mainline churches, guided by teachers like Bultmann, chose to adapt their preaching to the Western world view. Bultmann represents an entire generation of mainline denominational teaching about God.

But things are changing. Today the Western world is in decline. Our institutions are failing. The glory of Westernism is tarnished. Westerners, who feel trapped in a spiritless world, are exploring new alternatives of witchcraft, New Age religion, Hinduism, and other forms of paganism.

We of the mainline churches, who have chosen to adapt our view to the scientific spirit, must now wonder whether we haven't made a serious mistake. If we lack God's power, is it perhaps because we chose to disbelieve in it?

It is time to return to our roots. John Calvin wrote,

"...We dig up by prayer the treasures that were pointed out by the Lord's gospel, and which our faith has gazed upon."⁴

It is time to dig up the Gospel of the risen Jesus, gaze upon God's wonders with faith, and pray that God Himself will break through the puny and narrow world view we have constructed.

¹ G.K. Chesterton, *The Ethics of Elfland*, A.G.K. Chesterton Anthology, (Ignatius Press) pp. 266-267

² Sigmund Freud, *The Future of An Illusion* (Liveright Publishers, 1928)

³ Rudolph Bultmann, *Jesus Christ and Mythology* (New York: Charles Scribner's Sons, 1958) pp. 36-37

⁴ John Calvin, *The Institutes* Book III, 20.

The Rev. Douglas McMurtry is the pastor of Christ Presbyterian Church, Richmond, VA. A PRRMI Board member, he is on the Dunamis Project teaching team.

PRRMI Renewal News Spring 1992

1942
1938

1992

~~Missionaries~~

World Pop.

Adult Pop.

World Christians

" Muslim

" Non-religious

Non-Christians

Catholic

Prot. (Ang. Non-Ind. Prot.)

3rd World Xns.

2,095,000,000⁽¹⁹³⁸⁾

718,000,000^{34.3%}

1,377,000,000

17,000,000⁽¹⁹⁴²⁾
6,000,000 (Ind. Comm.)

5,461,000,000

3,094,000,000

1,833,000,000^(21.1%)

988,000,000

897,000,000

3,648,000,000

1,144,000,000

548,000,000

Korean Christians

512,000⁽¹⁹⁴²⁾

Foreign missionaries (incl. nat. RC)

Personal income of ch. members

Giving to Xn causes

28,000⁽¹⁹⁴²⁾

295,000

\$9,696 billion.

169 billion

World Baptized Xns^(p. 250)
Asia

5,500,000

Pres. C. Communications

2,758,000

Look at the world in 1942, and compare it with the world today, fifty years later, in 1992.

World population	¹⁹⁴² 2,095,000,000	¹⁹⁹² 5,480,000,000
World Christians	718,000,000	1,832,000,000
% of world pop. to Xns.	34.3%	34.1%

TSSF NOONTIME
FORUM PRESENTS

DR. OS GUINNESS

Author of
The Dust of Death, No God But God,
and *Living With Our Deepest Differences.*
Drafter of the "Williamsburg Charter"
and guest lecturer at the Woodrow Wilson School

...speaking on his newest book

THE AMERICAN HOUR

TUESDAY

BRING YOUR LUNCH!

12:40 PM

1 DECEMBER, 1992

MAIN LOUNGE, MACKAY CAMPUS CENTER

* He is the 9-year old boy Bet and I brought out of China with us in 1951. His parents, Henry and Mary, with the C.I.M. were not allowed to leave for another year or so. The \$3 he hid in his pocket was what I sometimes call my "\$3 miracle".

Sally

Dec. 1, 1992

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PERSPECTIVES ON THE WORLD CHRISTIAN MOVEMENT

**A Reader
REVISED EDITION**

"Evangelism: The leading Partner"
- Samuel Moffett

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printed. Unfortunately, there still is not a single full-time worker (national or foreign) doing evangelism among the Gor. There are at least six Gor pastors in various churches, but no one free for witness to Gor. In Gorland itself there still is no witness to the 3,000,000 Gor. The RWB Hospital still struggles under enormous pressures, a number of transplanted churches exist to minister to non-Muslim ethnic groups, but they are silent to the Gor. When will the Church penetrate the Gor heartland?

A recent (1981) letter from the Gor Fellowship in the capital states they are collecting money for a church building there. When this is done they will move from the first stage of the para-church organization to the second stage of forming of the first church. [Editor's note: Most mission efforts begin with planting a church and seldom if ever begin a mission structure of any kind.] The good news is that if the rest of the Christian community continues to ignore the Gor, there exists a body on whom the Spirit can lay the burden to penetrate Gorland itself. But the 200 or so Gor Christians will need a lot of help to reach the six million Gor throughout Ofir.

Evangelism: The Leading Partner

Samuel Moffett

The New Testament uses the word *evangelize* in what seems to be a shockingly narrow sense. A whole cluster of verbs, actually, is used to describe evangelism: "preaching the word" (Acts 8:4), "heralding the kingdom" (Luke 9:2), "proclaiming the good news" (Luke 4:18, 8:1). But in essence, what all these words describe is simply the telling of the good news (the Gospel) that Jesus the Messiah is the saving King. Evangelism was the announcement of Christ's kingdom. It was more than an announcement. It was also an invitation to enter that kingdom, by faith and with repentance.

What Evangelism is Not

Evangelism, therefore, is not the whole of the Christian mission. It is only a part of the mission. Jesus and the disciples did many other things besides announce the kingdom and invite response. Evangelism is not worship or sacraments. "Christ did not send me to baptize but to evangelize," said Paul (1 Cor. 1:17).

And it is not church growth or church planting. The planting and growth of the church are surely goals of evangelism and its hoped-for results. But evangelism does not always produce a church or more members for it. Neither is evangelism confined to apologetics. Paul says, "We try to persuade" (2 Cor. 5:11), but insists that he was sent to tell the good news "without using the language of human wisdom" (1 Cor. 1:17, 20).

Finally, evangelism in the New Testament was not confused with Christian service, or Christian action and protest against the world's injustices. A revealing and disturbing incident in the Book of Acts tells how Greek speaking Jews among the early Christians rose as a minority group to complain of discrimination in the distribution of funds. The reply of the apostles seems almost callously narrow: "We cannot neglect the preaching of God's word to handle finances"



Dr. Samuel Moffett was born and raised by missionary parents in Korea. He returned as a missionary to serve first in China and then in Korea, where he served as Dean of the graduate school of the Presbyterian Seminary in Seoul. He now serves as Henry Winters Luce Professor of Ecumenics and Mission Emeritus at Princeton Theological Seminary. He has written numerous articles in missions and theology. Used by permission of the author.

(Acts 6:1, 2 TEV). Of course, they did immediately proceed to do something about the injustice. But they did not call it evangelism.

In Kingdom Context

In the context of the kingdom, however, the evangelistic proclamation was never so narrow that it became isolated from the immediate pressing needs of the poor, the imprisoned, the blind and the oppressed.

Here I am reminded of Korean evangelism. I asked a pastor in the Philadelphia area why his church was growing so fast. "When Koreans come in," he replied, "first I get them jobs; I teach them some English; I help them when they get in trouble with their supervisors. I invite them to church. And then I preach to them the Gospel." That is putting evangelism into context.

But if there is anything worse than taking the text out of context, it is taking the context without the text. Just as Christ's salvation is never to be isolated from the immediate, real needs of the people, neither is it to be identified with those present needs. When Jesus quoted the Old Testament about "good news to the poor" and "freedom for the oppressed," he did so on his own terms. His salvation is not Old Testament *shalom*, and his kingdom is not Israel.

There is nothing quite so crippling to both evangelism and social action as to confuse them in definition or to separate them in practice. Our evangelists sometimes seem to be calling us to accept the King without His kingdom; while our prophets, just as narrow in their own way, seem to be trying to build the kingdom without the saving King.

More Than Balance

There was a time when most Christians believed that evangelism was the only priority. They were wrong. Then the Church swung too far the other way. The only Christian priority for some has been social justice through reconstruction. That, too, is an important priority. But it is not the only one. And when they made it the only clear mission of the Church, the result was a disaster. In trying to speak to the world, they almost lost the Church.

Others tried to restore the balance by pointing out that "Christ mediates God's new covenant through both salvation and service.... Christians are called to engage in both evangelism and social action." But even that is not enough. What the Church needs for the future in mission is more than balance. It needs momentum. Not an uneasy truce between faith and works, but a partnership.

Now in most practical, working partnerships, there must be a leading partner, a "first among equals," or nothing gets done. Which should be the leading partner in mission? Evangelism or social action?

I submit that what makes the Christian mission different from other commendable and sincere attempts to improve the human condition is this: in the Christian mission our vertical relationship to God comes first. Our horizontal relationship to our neighbor is "like unto it," and is just as indispensable, but it is still second. The leading partner is evangelism.

This is not to exalt the proclamation at the expense of Christian action. They belong together. But it does insist that, while without the accompanying deeds the good news is scarcely credible, without the word the news is not even com-

prehensible! Besides, the real good news is not what we in our benevolence do for others, but what God has done for us all in Christ. Evangelism, as has been said, is one beggar telling another where to find bread.

The supreme task of the Church, then, now and for the future, is evangelism. It was the supreme task for the Church of the New Testament. It is also the supreme challenge facing the Church today.

Half the World Unreached

The determining factor in developing evangelistic strategies, I believe, is that evangelism moves always in the direction of the unreached. "It must focus on those without the Gospel." More than one-half of the world's people are still without the simplest knowledge of the good news of God's saving love in Jesus Christ. There is no greater challenge to evangelism in mission than that.

In this connection it may be useful to note that for general strategic evangelistic planning, some missiologists suggest as a rule of thumb that "a group of people are classified as unreached if less than 20 percent claim or are considered to be Christian." Christians are rightly concerned about the grievous unbalances of wealth and food and freedom in the world. What about the most devastating unbalance of all: the unequal distribution of the light of the knowledge of God in Jesus Christ?

I am not overly addicted to statistics. But what does it say about a "six continent approach to evangelism," for example, to find that most of our church mission funds still go to ourselves on the sixth continent, which is between 70 percent and 80 percent at least nominally Christian? Africa, however, is perhaps 40 percent Christian by the same rough and imprecise standards. And Asia, which holds more than one-half of all the people in the world, is only three percent to four percent even nominally Christian.

In the next ten years, the number of non-Christians which will be added to the population of Asia will be greater than the entire present population of the United States multiplied almost three times (650 million, compared to 220 million). Treating all six continents as equals for strategical purposes is a selfish distortion of the evangelistic realities of the world.

One last thought. There is an unexpected bonus to keeping the definition of evangelism simple. It means that anyone can get into the act. One of the happiest lessons I ever learned about evangelism came not from a professional evangelist, but from a watermelon vendor.

It was in a Korean village, and my wife came up to ask him how much a watermelon cost. He was so surprised at finding a long-nosed foreigner who spoke Korean that at first he was struck dumb. He even forgot to tell her the price. There was something more important he wanted to say. He asked, "Are you a Christian?" And when she replied, "Yes," he smiled all over. "Oh, I'm so glad," he said, "because if you weren't I was going to tell you how much you are missing."

If more of us were so happy about what we have found in the Lord Jesus Christ that we couldn't wait to tell those who have not found him how much they are missing, we would need to worry no longer about the future of evangelism.

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"CHRISTIANITY IN KOREA:

WHY IT GREW"

- Samuel Hugh Hobbett

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Christianity In Korea: Why It Grew

Samuel Hugh Moffett

Professor Emeritus, Presbyterian Theological Seminary and of Princeton Theological Seminary

If it is difficult to measure the numerical growth of Korean Christianity, how much more difficult is the task of trying to determine why it grew? Statistical Quantification at least deals with measurables, however ambiguous and irregular the statistics may be. But what is the measure of a vigorous, volatile religious faith and its intricately complex relationships to a national culture, initially hostile, and in constant, rapid change?

In 1934 my father, Samuel Austin Moffett¹⁾, in whose territory the first quickening of Protestant church growth had broken out forty years earlier²⁾, looked back over fifty years of Protestant missions in Korea and summed it all up in one memorable sentence, "For fifty years we have held up before these people the Word of God, and the Holy Spirit has done the rest."³⁾ It was true, theologically speaking, but is that enough of an explanation for the growth? In 1896, two years after the flood of conversions in the northeast began, Moffett's seminary classmate and fellow missionary, Daniel Gifford, traveled north from Seoul to see what was happening. The work, he wrote, "has spread like wildfire."⁴⁾

But Gifford's letter added some less theological and more geographical and anthropological conjectures about reasons for the growth. The people are different in the northeast, he suggested. The men there are bright, spirited, aggressive in Christian work

and not dominated by a Confucian aristocracy to the same extent as farther south.

Roy Shearer's classic study, *Wildfire : Church Growth in Korea*, takes its title from Gifford's letter and uses it to call attention to the regional unevenness of Korean church growth.⁵⁾ Two earlier studies had already pointed out its chronological unevenness. A. W. Wasson in 1934 divided Southern Methodist growth into six irregular periods of alternating growth and decline.⁶⁾ That same year, H. A. Rhodes' fiftieth anniversary Presbyterian statistics revealed a roughly parallel series of early rise, rapid growth, intermittent recessions and resumed growth.⁷⁾

These studies focussed on the growth up to 1934. The trend since then has continued to spiral upwards, save for a third recession in the five war years (1940-45). In fact, despite considerable persecution during world War II, the total Christian community has almost doubled in every decade since 1940 tripling the prewar rate of growth from a 100% increase in thirty years to a 100% growth about every ten years.⁸⁾

But granted that the growth was uneven, what made the church grow or not grow in different places and at different times in Korea? Was it the grace of God, as Moffett acknowledged? Then how significant is the human factor which Gifford pointed out? Was the growth due more to regional differences, or to changing times? Wise mission methods or Korean leadership? Personal evangelism, revivals and conservative theology, or radical protest and social service, Christian truth or cultural environment? All these factors have been persuasively put forth at one time or another as the basic secret of the spread of Korean Christianity, yet no simple explanation quite satisfies.

Theological and Missiological Factors

Consider first some of the religious ecclesiastical reasons Christians advance to explain the "church growth explosion" in

Korea, noting also the questions raised by every explanation.

Suppose we argue, as many missionaries including myself have done, the Great Korean Revival that swept through the peninsula from 1903 or 1904 to 1908 was a primary reason for church growth.⁹⁾

In the five years of the revival, membership of Protestant churches increased four-fold¹⁰⁾. But did not the rapid growth begin in 1894, not 1903? Shearer is persuasive on this point. The revival he wrote, peaked in 1907 and "Sat in the center of a period of amazing church growth...[it] was not the cause of it."¹¹⁾ But the revival did make its impact. It accelerated and cleansed the growth.

Many observers have credited the remarkable rise of Christianity in Korea to another factor, the missionary policies of the Protestant missionary pioneers. As early as 1890 the northern Presbyterian mission(U.S.A.) adopted what is called "the Nevius method", named for a China missionary, a Princeton seminary graduate of the class of 1850 who in turn derived from Henry Venn and Rufus Anderson the famous "three-self principles" of a mission strategy. It stressed a quick transition from mission leadership to self-government in the national churches, self-support and self-propagation. To these original emphases on ecclesiastical independence, lay evangelism and self-reliant financial responsibility, the Korean missionaries added a strong foundational program of Bible study through systematic winter and summer Bible classes, not just for the leadership but for all believers. This in turn led to a widespread literacy campaign in the churches to ensure that all Christians could read the Bible.

Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionary, though missionaries did the early planting. Not even the national church leaders, though they were faithful evangelists and pastors. But the laymen and laywomen of the Korean church.¹²⁾

The Nevius Plan, however, is not without its critics, and does not by itself account for the growth of the Korean church, though

Presbyterians who practiced it with the most discipline have sometimes pointed to it as the reason why Presbyterianism in Korea so rapidly outstripped the growth of Catholicism and Methodism. But as Shearer gently notes Presbyterians did not always grow best where they practiced the method, and sometimes grew where they didn't.¹³⁾

Some of the severest critics of the Nevius Method have been Korean Christians. The method has been accused, for example, of impoverishing Christians intellectually and economically by the withholding of scholarships and financial support. It has been criticized for so over-emphasizing lay leadership and popular Bible study classes that it undercut the development of mature critical judgement and broader theological perspectives in the professional leadership of the churches.¹⁴⁾

But whatever defects the method may have had, the one denomination that officially adopted the plan is the one which can now claim as adherents two-thirds of all the Protestants in Korea.¹⁵⁾

All due credit should be given to the wise but fallible Protestant pioneers and their Nevius Plan, but Korean church history reminds us that, as one missionary put it, "The Koreans have always been one step ahead of the missionary."¹⁶⁾ In Korea, as in few other parts of the world, the first to bring the prohibited Christian faith into the country were insiders not outsiders, Koreans not missionaries.

For the Catholics, in 1784, it was Yi Sung-Hun, a Korean Confucian scholar, 27 years old, who went to China for books on science and mathematics from Europeans at the Chinese capital, and came back the same year, converted and baptized, with the books he sought, but also with a determination to start a church. Within five years he had a community of a thousand. The reasons suggested for such rapid growth in a closed land are interesting. The Catholic historian, Father Andreas Choi gives four: the open hospitality of the Korean *sarang* (visitors' room), Korean love of conversation, their intense curiosity about the outside world, and

prior information about the new religion through Christian literature brought from China.¹⁷⁾ This all started the years before the first foreign missionary, a Chinese, was able to enter forbidden Korea.¹⁸⁾

So also with the Protestants. A Korean ginseng merchant, So Sang-Yun, converted by Scottish missionaries in Manchuria, brought back into Korea gospel portions he had helped them translate into the Korean phonetic. He returned to his home village and a whole year before the arrival of the first Protestant foreign missionary in 1884 had formed a Christian fellowship in his home village.¹⁹⁾ This was self-support, self-government and self-propagation before there was any Nevius Plan in Korea.

A corollary to this is that when the Protestant foreign missionaries did come, they came without the stigma of western colonialism adding to the burden of their foreignness, for in Korean history colonialism has been Asiatic and Japanese not western. Since the later years of the 19th c., Korean attitudes to the introduction of Christianity have been markedly friendlier than in most of Asia and Africa. The introduction was by Koreans, and the missionaries were not conquerors.

Non-Theological Factors : cultural, religious, political

Not all the factors contributing to church growth have been ecclesiastical or theological or the consequence of mission policies and practice. Secular and non-theological elements have often furthered the progress of the gospel. This was particularly true in the history of Protestantism.

Protestant Christianity came to Korea at a time of total breakdown in the social, political and religious life of the nation. The 500-year-old Yi dynasty (1392-1910) was tottering to its fall and Korea was slowly but inexorably losing its independence to the rising empire of Japan. In the process Confucianism, as the official faith and social foundation of the doomed dynasty, was becoming

discredited. Buddhism had been declining even longer. It had lost its hold on the nation in the fall of an older dynasty which was Buddhist (the Koryo dynasty, 918-1392). The traditions of centuries were falling in clusters. Set adrift from the old landmarks and numbed by despair, many Koreans not surprisingly turned with hope to the new, self-confident faith of the Christians.

In this time of weakening religious faith,²⁰⁾ and loss of national identity, when Christians spoke of their religion as "glad tidings" (*pokum*) many were eager to hear more. They were told of a God above all gods, named *Hananim* (or *Hanunim*) which sounded familiar and comfortably Korean. With a rare sensitivity for cultural contextualization the missionaries and their Korea colleagues had decided to call the God of the Bible by the name of an almost forgotten and no longer widely worshipped god of a very old Korean tradition. Depending on how it was spelled or pronounced, it literally meant "the One", or "Heaven".²¹⁾ As for the Bible, they deliberately chose to put it not into the difficult Chinese characters loved by the intellectual elite but into the simple, authentically Korean phonetic (*hangul*) which, though invented by a 15th century Korean king, had for centuries been dismissed by Confucian scholars as fit only for women and children.

Thus Protestant Christianity seemed to the people to come not so much as the denial of all things Korean but as an ally in recovering forgotten or long-disused treasures of the old traditions. Even non-Christians came eventually to recognize unanticipated benefits of the impact of Christianity upon Korean society. In a turbulent transitional period it helped to form bonds of social and intellectual unity while the nation's political integrity was dissolving.²²⁾

The relation of Christianity to the old religions was not so accommodating. On the surface Christians rigorously and forthrightly refuted them all as pagan. But they were not so inflexible as to forbid accommodation wherever it could be theologically justified, and as actually practiced, this uneasy tension between condemnation and adaptation promoted growth. The insistence

on separation demanded decision gave to the new faith the authority of total commitment. Accommodation provided bridges for more comfortable passage from the old to the new. Some indeed attributed the success of Christianity to its becoming too much like the old religions, not too much opposed to them. Like Confucianism Christianity taught righteousness and revered learning; like Buddhism it sought purity and promised a future life; and like shamanism it accepted without secular doubts a world of spirits beyond the world of matter. More critical observers accused it of being as authoritarian as Confucianism, and as superstitious as Buddhists or shamanists.²³⁾

Christians did indeed respect learning. Education became a part of the church's plans for expansion as early as 1884, when R. S. McClay, Methodist superintendent of the Japan Mission against all odds persuaded the isolationist Korean court to grant permission for the opening of a school.²⁴⁾ The first Christian school was opened by Appenzeller in 1886.

By 1908 missionaries were writing, "We are in the midst of an educational revolution. The old Confucian scholars lose their proud seats to those who know both Chinese and Western learning. So strong has been the leadership of the church that ... the course of study used in Christian schools has been the pattern for unbelievers' schools as well ..."²⁵⁾

Matching the revolutionary impact of Christianity upon education in Korea was its introduction of western medicine. Shamanist Promises were no match for the demonstrated healing powers of missionary doctors and mission hospitals and the medical schools they founded. Christians offered service to the poor and the neglected with the same sincerity as to the king and queen. But what the coming of Christianity did for Korean women was perhaps the most radical revolution of all. No catalogue of reasons for the growth of Christianity can be complete which ignores its contributions to the modernizing of the Korean social fabric: its shattering of class barriers, and its liberation of women from the restraints of a male-dominated Confucian culture. It is no accident

that the world's largest women's college is in Korea, and that it is a Christian institution.

Two final factors must be mentioned, factors that on first thought would be expected to hinder the growth of Christianity but which surprisingly have sometimes had the opposite effect. These are church schism and government oppression.

It is with no pride that I list church division among the causes of church growth. I would prefer to think that Christianity has grown in Korea in spite of the bitterness of its fractures. But there are too many depressingly discernible instances of correlation between division and growth, fission and energy. Presbyterian, for example, are by far the largest Protestant community, and also the most divided. They are split into 32 different denominations, five large ones and 27 splinter groups. There are four divisions in Methodism, seven among Pentecostals, four among Baptists.

Some say Korean Christians grow faster the less ecumenical they are. I would disagree, but must admit to some truth in the observation. The Korean National Council of Churches, originally representative of all but a small fraction of Korea's Protestants, today represents only about a third. In Korea when churches split, in an amazingly short time each side of the schism seems to be as large or larger than the sum total of the united body before division.

In much the same puzzling way opposition by governments has both hindered and fostered church growth. Persecution of Christians in the northwest under the local Yi dynasty magistrates precedes the first explosion of church growth in 1894.²⁶⁾ Later, the ordeals and persecutions of the Japanese period slowed, but could not stop the growth.

When persecution is intense and prolonged it can for a time wipe out the organized ecclesiastical structure as it has in North Korea since 1945. Two-thirds of the Christians of Korea were once in the north, but there are now no regularly-meeting, organized congregations left, though reports persist of possible changes already taking place.²⁷⁾

In the Japanese period, however, oppression only strengthened the fiber of the church and laid the groundwork for future growth.

Christians were the backbone of the great, non-violent Korean demonstrations of 1919 and were brutally repressed. Again in the years before World War II Christians fought against compromise with Japanese-imposed worship at Shinto shrines and were persecuted for their resistance. Ultimately, however, these incidents only served to identify the church in the popular mind with national patriotism and anti-colonialism. This helps to explain the enormous popularity of Christianity after the war.

In a somewhat similar fashion, the current widespread involvement of Christians in movements for human rights and labor reforms and democratic freedom have again won the respect of significant non-Christian elements of the population, particularly in the universities.

Undoubtedly this accounts for a part of a strong rise in the number of young people who now identify themselves as "believing in Christianity", a higher percentage than among older people, as noted above.

But this argument cannot be carried too far. There is a considerable difference in the popular appeal of the protest in 1919 against a foreign, colonializing military power, and the anti-government demonstrations of students today against their own government. Observers admit that the portion of Korea's Christians who seem to be actively involved in the current protests are comparatively small, even when a Catholic cardinal and the National Council of Churches support the protests.

One other fact suggests caution in placing too much emphasis on the link between nationalism, politics and church growth. If participation in the national independence movement of 1919 was so much a factor in the growth of Christianity, why has Chundokyo, the indigenous Korean religion which in some respects was even more actively responsible for the 1919 demonstrations than Christianity, virtually disappeared from the religious charts? Both were highly visible and equally active and probably about even

numerically in 1919. Both won the gratitude and admiration of the people for their patriotism and courage. But today a government survey reveals that there are more than 100 Christians to every follower of Chundokyo in Korea.²⁸⁾

What, then, made Korean Christianity grow? All the above, of course. And in a deeper sense, none of the above. Even the most secular of historians must admit at times to the mystery in history, and the church historian, mindful that the more decisive areas of Christian growth are beyond the reach of statistics, finds himself at the end of a paper like this quoting scripture: "I [Paul] planted, Apollos watered, but God gave the growth." (I Cor. 3: 6).

Notes

1. Austin, not Addison. This was one of careful Latourette's few mistakes in his *History of the Expansion of Christianity*, vol. VI, p. 422.
2. See Roy Shearer's graphic and thorough analysis in *Wildfire: Church Growth in Korea* (Grand Rapids: Eerdmans, 1966) pp. 111-135; and Jong-Hyeong Lee, "Samuel Austin Moffett, His Life and Work in the Development of the Presbyterian Church of Korea, 1890-1936", Ph. D. dissertation, Union Theological Seminary, Richmond, pp. 69-122.
3. H. A. Rhodes, ed. *Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U. S. A.* (Seoul: YMCA Press, 1934) See also S. A. Moffett, autograph letter (Pyongyang, Feb. 1, 1894) to D. L. Gifford.
4. D. L. Gifford, letter to the Board of Foreign Missions (Northern Presbyterian), Sept. 1, 1896, from the unpublished mimeographed summary, *Korea letters*, vol. 6, p. 11. The complete Gifford letter is on reel #178 of the microfilm collection now in the Presbyterian Historical Society, Philadelphia. See also S. A. Moffett, letter (Pyongyang, Sept. 22, 1896 and July 20, 1896 *ibid.* vol 8, p. 9-reel #179).
5. Shearer, *op. cit.*, pp. 82-83 and *passim*. Note especially his revealing charts of Presbyterian communicant membership in different provinces from 1885 to 1930.
6. Wasson's six periods, based on figures for communicants and probationers combined, are:
 1. Planting and early rise (1896-1905)
 2. Rapid growth (1906-1910)
 3. First serious decline (1911-1919)
 4. Second rapid growth (1920-24)
 5. Second decline (1925-28)
 6. Upward trend (1929-30)
 A. W. Wasson, *Church Growth in Korea* (New York: International Missionary Council, 1934) pp. 6-7.

7. Rhodes' statistics disclose the differences in growth patterns when the categories are more sharply drawn between total adherents, total communicants, total catechisms(probationers) and total baptized children. But his graph for total adherents also suggests six periods: (1) Early rise(1884-1894); (2) Rapid growth(1904-1909); (3) Checked growth and first decline(1909-1919); (4) Second rapid growth(1919-1924); (5) Second decline(1924-1929); (6) Third rapid growth(1929-1933). H. A. Rhodes, *History of the Korea Mission, Presbyterian Church U.S.A. 1884-1934*(Seoul: Cbosen Presbyterian Mission, 1934) p. 563ff.
8. The statistics are based on figures of 40,000 to 130,575 Roman Catholics in 1908 and 1940, and 120,000 to 220,000 Protestants in 1910 and 1940, from Charles Iglehart, "Korea" in *The 20th Century Encyclopedia of Religious Knowledge*(Schall-Herzog, 1955); and unpublished statistics I collected in 1975 for the *World Christian Encyclopedia*(Oxford, 1982), and updated in a 1980 letter.
9. Samuel Hugh Moffett, *The Christians of Korea*(N. Y.: Friendship Press, 1962) pp. 52-54. A more thorough study is Hazel T. Watson's "Revival and Church Growth in Korea", M. A. Thesis, Fuller Theological Seminary, 1969.
10. Wasson's table of methodist and Presbyterian membership(communicants and probationers) lists 23,700 in 1903-04 and 91,912 in 1908-09. *op. cit.*, p.166. Most Protestants at that time belonged to those two denominations.
11. Shearer, *op. cit.*, p.55.
12. For an enthusiastic study of this policy see Charles Allen Clark, *The Nevius Plan For Mission Work in Korea*(Seoul: YMCA Press, 1937), a revised edition of his Chicago University Ph.D. dissertation, *The Korean Church and the Nevius Methods*(New York: Revell, 1928).
13. Shearer, *op. cit.*, pp. 80, 184f.
14. Sung-Chun Chun, *Schism and Unity in the Protestant Churches of Korea*(Seoul: CLSK, 1979). This was originally a Ph.D. dissertation, Yale 1955. See esp. pp. 75-96, 171, 182-183, 199. He quotes disparagingly a much-cited statement by an early Presbyterian missionary: "Seek to Keep his [i. e., the Korean minister's] education sufficiently in advance of the average education of his people to secure respect and prestige, but not enough ahead to excite envy or a feeling of separation"(W. D. Reynolds, "The Native Ministry" in *The Korean Repository*(Seoul), vol. III(May, 1896) p. 201.
15. This is based on the latest and most optimistic of current reports of church membership, The figures are higher than the average of recent estimates, and are found in the 1985 *Miju Hanin*... *Yonkam*(1985 *Christian Annual*) p. 38. It lists total claimed adherents of Protestant denominations(excluding semi-Christian cults), as follows:

Presbyterians(32 bodies)	67%	of	all	Protestants	,	6,518,563	adherents
Methodists(4 bodies)	10.3%	"	"	"	,	1,007,737	"
Pentecostals(7)	8.1%	"	"	"	,	793,187	"
Evangelical/Holiness(3)	6.5%	"	"	"	,	635,364	"
Baptist(4)	5.2%	"	"	"	,	505,300	"
Salvation Army(1)	0.9%	"	"	"	,	90,700	"
Nazarene(1)	0.8%	"	"	"	,	77,100	"
Anglican(1)	0.5%	"	"	"	,	47,200	"
Lutheran(1)	0.05%	"	"	"	,	5,268	"

- Other(6) 0.6% " " " " 56,000 "
16. Archibald Campbell
17. Andreas Choi, *L'erection du premier Vicariat apostolique et les origines du Catholicisme en Coree, 1592-1837*(Schoneck-Beckenried, Switzerland: *Nouvelle Revue de Sciences Missionnaires*, 1961), pp. 17-38, esp. 25, 33. He might have added a fifth reason: opportunity for independence and initiative. The hierarchy was far away in Peking, and the eager Korean converts, innocently ignorant of church tradition proceeded to elect their own priests, administer all the sacraments including the mass, and choose their day of worship by the lunar calendar, which therefore did not often fall on Sunday.
18. In 1593 a Jesuit priest, Gregorio de Cespedes had entered Korea for two short months but not as a missionary to Korea. He was a chaplain with invading Japanese troops, and so far as is known spoke to no Koreans(*Ibid.*, p. 5).
19. Lak-Geoon George Paik, *The History of Protestant Missions in Korea*, revised 2nd ed.(Seoul: Yonsei Univ., 1971), pp. 52, 54, 138-139, *KMF*, vol. 5, no. 5(May 1905). p. 82.
20. Not a complete vacuum, of course. Even in decline the old faiths continued to be a powerful force. Confucianist still dominated the social fabric and shamanism the religious mind. Both were increasingly displaced by Christianity but not without in turn influencing it. See Ryu Tong-Sik, *Hanguk Jongkyo wa Kidokkyo*(Seoul: CLSK, 1965).
21. See S. A. Moffett, letters(Seoul, Nov. 1, 1893 and Pyongyang, Apr. 14, 1894); W. M. Baird, letter(Pusan, Nov. 21, 1893); H. G. Underwood, letter(Seoul, Feb. 9, 1894); Mrs. H. G. Underwood(Seoul, May 28, 1894 and Aug. 16, 1894); S. F. Moore(Seoul, Oct. 29, 1894). All the above are summarized in *Korea Letters*, *op. cit.* Hananim was the name also adopted by the new indigenous Korean religion, *Ch'ondokyo*, for its "Lord of Heaven". See Wanne J. Joe, *Traditional Korea: A Cultural History*(Seoul: Chung'ang Univ. Press, 1972) pp. 416 ff.
22. "The translation of the Scriptures into Korean has given to this people a new vocabulary-not foreign but reborn... It has given to the simple-minded peasant the vocabulary of the scholar and prophet. It has brought the classes near together by making a common speech for them all. It has formed the basis upon which a general and universal education can be reared." *Korea Mission Field* (Seoul, vol. 5, no. 5; May, 1909), p. 82, a year before annexation by Japan.
23. G. Cameron Hurst III(*op. cit.*, p. 10, n. 19) cites David Kwang-Sun Suh's description: "Korean Protestantism has almost been reduced to a Christianized *mudang* religion". Less exaggerated is the analysis of Prof. Son Bong-Ho, chairman of the philosophy department of Hankuk University of Foreign Studies, who pinpoints the primary dangers of "shamanizing Christianity" as obsession with success and the pursuit of "blessings"("Some Dangers of Rapid Growth", in *Korean Church Growth Explosion*, ed. by Ro Bong-Rin and Marlin L. Nelson, Seoul: Word of Life Press, 1983, pp. 337-339).
24. Charles Sauer, ed., *Within the Gate*(Seoul: Methodist News Service, 1934) p. 3, 7 ff.
25. *Quarto-Centennial Papers*. Pyongyang: Korean Mission of the Presbyterian Church in Korea, 1909, p. 82.
26. Jong-Hyeong Lee, "Converting Harrassments into Opportunities", in his

dissertation, *op. cit.*, pp. 83-93.

27. *Foreign Mission News* (Richmond, Va.: S. Baptist Mission Board, Oct. 31, 1985). A government-approved Korean Christian Federation claimed to represent a total of 5000 Christians in the North Korean three-year seminary course, a new translation of the New Testament, and some 70 home meeting places.
28. 1985 *Yonkam*, *op. cit.*, p. 43.

Begriff und Aufgabe der Eschatologie — Theologische und philosophische Überlegungen*

Prof. Dr. Gerhard Sauter,
Lochnerstraße 76, 5205 St. Augustin 1 bei Bonn

1. Was heißt »Eschatologie«?

(1) Der Begriff »Eschatologie« ist seit der Mitte des 17. Jahrhunderts nachweisbar. Der fünfte und abschließende Teil der Dogmatik des Stralsunder Lutheraners Philipp Heinrich Friedlieb heißt »Eschatologia seu Florilegium theologicum exhibens locorum de morte, resurrectione mortuorum, extremo iudicio, consummatio seculi, inferno seu morte aeterna et denique vita aeterna«¹⁾ (erschien 1644). Er enthält die Lehrstücke, die bei Johann Gerhard unter dem Titel »De novissimis« erstmals als selbstständiger, die Dogmatik abschließender Komplex zusammengefaßt worden waren. Abraham Calov überschreibt 1677 den zwölften und letzten Teil seines dogmatischen Hauptwerkes »Systema locorum theologicorum« (1677) mit »ΕΣΧΑΤΟΛΟΓΙΑ Sacra«.²⁾ Dieser Schlußteil der Dogmatik eines Hauptvertreters der lutherischen Orthodoxie handelt ebenfalls von den »letzten Dingen« (de novissimis): vom Tode und vom Zustand nach dem Tode, von der Auferstehung der Toten, dem jüngsten Gericht, der Vollendung der Welt, der Hölle und dem ewigen Tod, schließlich vom ewigen Leben. Den begriff »Eschatologie« definiert Calov ebensowenig wie Friedlieb. Beide erklären ihn auch nicht durch ihre Darlegungen; er bleibt ein Kunstwort. Offensichtlich bezieht es sich auf das »Eschaton«,

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Bringing Back Columbus After 500 Years

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NEWS Front

Graham in Argentina: Evangelist Billy Graham called "overwhelming" the response to his November 14-17 (1991) "Mission World" crusade in Argentina. Meetings in Buenos Aires's 77,000-seat River Plate Stadium were transmitted to 20 Latin countries and in six languages (Spanish, Portuguese and four Indian languages) via satellite, TV and video.

An estimated 5 million people attended each of the four broadcasts at 850 satellite locations, with literally thousands making spiritual decisions. It was "the largest event Mr. Graham has ever held in his 50 years of preaching and the largest outreach in the history of the church in Latin America," the Graham team said.

The crusade started a day late, when Graham agreed to cancel the first meeting due to an unexpected scheduling conflict involving a championship soccer game between the host River Plate team and a Brazilian opponent. Graham's concession was reported favorably in the local news media and added to positive media coverage throughout the crusade.

Evidencing Latin church growth, about 10 times as many Buenos Aires congregations supported this crusade as during Graham's last campaign there in 1962. Mission World Latin America followed Graham's similar high-tech ventures in Africa and Asia, in which crusade meetings were beamed across each continent.

Caracas prayer power: Participants from 46 congregations in Caracas, Venezuela, attended a prayer seminar last September sponsored by LAM's Christ for the City program and the Caracas Coalition of Churches. An LAM team from Costa Rica led the seminar.

LAM's Charles Fuller said a high point came when about 200 pastors and church leaders "formed a circle around the walls [of the church] and prayed for each other.

"Then they faced outward toward the walls—and the city. Each prayed for the 'slice' of the city he or she faced, asking God's blessings on the inhabit-

ants of that sector, and that they would be stirred from spiritual blindness, ignorance of the Gospel or freed from involvement with the occult.

"A unified thought resulted: We love our city, and it needs Christ! We need to be doing exactly this: praying."

Mexican youth congress: About 1000 youth from across Mexico attended last August's four-day *Juventud '91* Congress in Veracruz, sponsored by the Latin America Mission of Mexico. LAMers Juan and Liz Isáis were among workshop leaders.

Some 15 North American youth with LAM's Spearhead program also attended. Said Tracey Moore, "It was an inspiring and exciting privilege to witness the powerful moving of God's Spirit among Mexican young people and to see hundreds of them commit their lives to full-time Christian and missionary service."

Invisible religion: According to a University of Dayton study, religion is mostly ignored by major U.S. TV networks during prime-time. A study of 100 prime-time programs revealed only 6.5% of the 1,395 characters portrayed on those shows did or said anything specifically religious, such as praying,

attending church or talking about religion, the *Los Angeles Times* reported.

Gospel and politics: Just as the Latin evangelical church is growing, so is the number of Latin evangelicals involved in politics—some of whom met to "talk shop" during a first-of-its-kind conference last October near Buenos Aires, Argentina.

The event had several purposes, according to LAM's Tito Paredes of the sponsoring Latin American Theological Fraternity:

- To give evangelicals in politics the opportunity to share experiences.
- To reflect on the significance of evangelical involvement in politics, the relationship between the Gospel and politics, and how evangelical politicians can help alleviate the crises in Latin America.
- To begin developing a theology that considers political dimensions of the Gospel.

Paredes served on the organizing committee along with writer-theologian and fellow LAMer René Padilla, Peru's Second Vice President Carlos Garcia and Peruvian Senator Victor Arroyo.

Some 60 people from 16 countries attended the event, and they formed the Latin American Union of Evangelicals



Political baptism: Peruvian evangelicals heavily backed the 1990 presidential campaign and election of Alberto Fujimori, but later he largely ignored them. A recent conference in Argentina addressed Latin evangelicals' growing involvement in politics.

LAM photo by Samuel Nieva

Lessons from Birth

Besides the Columbus quincentenary, 1992 marks 200 years since William Carey spawned modern Protestant missions.

This is the year to celebrate William Carey and the birth of the modern Protestant missionary movement 200 years ago.

Some trace the beginnings of Protestant global missions to John Calvin's brave but failed attempt to send an evangelical mission to Brazil in 1555. Others point to the chaplains of the Dutch East India Company in Indonesia in the early 1600s, the first Lutherans sent to India in 1706 or the Moravians in the West Indies in 1732.

But for worldwide enduring missionary impact, no rapid sequence of events in the history of Protestant missions can match what was accomplished between May 1792 and June 1793 by a 31-year-old, part-time shoemaker, part-time schoolteacher and part-time Baptist preacher who had recently flunked his ordination exams.

William Carey is generally credited with launching what became the modern Protestant missionary movement in 1792.

In that one year, four momentous incidents involving William Carey changed the history of missions: 1) the publication of a book; 2) the preaching of a sermon; 3) the organization of a society; and 4) the sending of a missionary.

William Carey was the central character in all four incidents, and each has a missionary lesson for today.

By Samuel Hugh Moffett



William Carey: the "Father" of modern Protestant missions

Photo courtesy of U.S. Center for World Mission

The book

1792 marked publication of Carey's 87-page *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen*. In his book,

Carey tried to answer the common misapprehension in Protestantism of his day that the Great Commission of Jesus Christ had already been accomplished by the church and that the whole world had been reached.

But Carey's open Bible, next to a leather globe of the world placed near his cobbler's bench, told him differently. According to his calculations from Scripture and geography, more than three-fourths of the world's population was still unreached by the Gospel.

That was the first missionary lesson from 1792: Get the facts right about mission.

The sermon

Soon after his book was published, Carey stood to preach at a meeting of the Baptist Ministers' Association. His message showed it's not enough to convince the mind with facts and statistics, but challenge to mission must reach the heart.

As his text, Carey took Isaiah 54:2-3. And his sermon had two points. The first was faith: "Expect great things from God." And the second was works: "Attempt great things for God." Faith and works make an important combination.

In other words, the missionary must believe in God's great purpose for the world and be ready to do something



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The October 1792 formation of the Baptist Missionary Society is cited as the start of the modern Protestant missionary movement.

about it. The second missionary lesson from 1792: To the right facts, add the right motives.

The mission society

The organizing of a missionary society four months later put the muscle, the necessary structural fiber, into the mission. The October 1792 formation of the Baptist Missionary Society is generally cited as the start of the modern Protestant missionary movement.

This calls to mind the practical injunction of a more recent missionary statesman, John R. Mott: "Pray as if everything depended on prayer; organize as if everything depended on organization."

A third lesson for today from 1792: To the facts and motives, add the right kind of organization.

The missionary

Carey's vision for missions was just on paper, a theory, until June 1793 when he sailed as a missionary to India, rather than stay in England as president of the missionary society. Only then did it all come to life. Only then did Carey give Protestantism its modern model of a missionary.

Carey did not even wait until reaching India to begin his work. All the way on board ship he studied Bengali and began to translate Genesis into that language.

In 1805 Carey and his colleagues drew up what they called the Serampore Form of Agreement to guide them in their missionary methods. Here is a sampling, paraphrased.

1. The human soul is of inestimable value and is in mortal danger of eternal punishment. But Christ can save.

2. We must gain all the knowledge we can of the Indian mind and the Indian religions.

3. We must not offend Indian sensibilities by vaunting our English ways and attacking theirs.

4. We must "watch [for] all opportunities of doing good"—preaching, itinerating, talking to all who will listen.

5. The "great subject of our preaching" must be "Christ the Crucified."

6. We must do everything necessary

to win the confidence of the people.

7. We must remember the importance of native leaders and building up the Christian lives of converts. We must value the work of female colleagues in their important work with women.

8. In all possible ways, we must promote the development of Indian leadership and the formation of Indian churches led by Indian pastors.

9. We must "labor with all our might in forwarding translations of the sacred scriptures in the languages of Hindustan."

10. To be fit for these "unutterably important labors," we must be "instant in prayer and the cultivation of personal religion."

These principles have obvious applications for mission today, whether in India, Latin America or anywhere in the world.

Humble hero

Carey died in 1834. He had translated the Scriptures into 35 languages and dialects. He had founded a college, which still grants the degrees for most of the Protestant schools of Christian higher education in India. And he was honored by some of the most prestigious academic societies of England.

But at Carey's request, the only words inscribed on his tombstone, other than his name and dates, were:

"A wretched, poor and helpless worm,

On Thy kind arms I fall."

"Stop talking about Dr. Carey—it's Christ you must remember," he told his friends at the end. ■



Widely respected missiologist Samuel Hugh Moffett is Henry Winters Luce Professor of Ecumenics and Mission, Emeritus, at Princeton (NJ) Theological Seminary. He served as a missionary to Korea and China for 26 and 4 years, respectively. His wife, Eileen, serves on Latin America Mission's Board of Trustees.

Presbytery - Dec. 8, '92 (New Brunswick Presbytery)
(on the homosexual ordination issue).

Plead that New Brunswick Presbytery might see
fit for the sake of the peace of the chch, and
the furtherance of its mission -

Plead the N.B. Presbytery will see
fit to move as expeditiously as possible to
put this paralyzing, divisive issue to rest.
It's been voted overwhelmingly by the G.A.
twice - the last time by a 95% vote; &
by the Assembly's Permanent Judicial Comm. 12-1 —

We ^{could} spend the next ^{twenty} ~~ten~~ years
bringing up the issue in clever new ways —
but that will paralyze us. It's like calling
for an instant replay every time you lose
yardage. We Presb. have been losing yards for the
last ^{thirty years} — ^{graveling like this} ~~graveling~~ like this.
I would like to see our beloved
Presbytery put the past behind it —
and stop tinkering with the machinery —
and turn on the power — and get moving
again toward the great ends of the church: —
the propagation of the gospel & the glory of God.

- Sam Moffatt

Missionary News

CHRISTIAN COLLEGE

Dr. Samuel H. Moffett writes from Seoul, Korea, acknowledging a gift from University Pres. for the Korean Christians and his letter, as the man himself, as you may remember him as he was here with us last summer, is challenging and informative. He says, in part:

"I am convinced that there is no more needy field in all the world, nor any field so wide open to the gospel.

"Four years in America had dulled me to the overwhelming urgency of the sheer physical needs of this people. Our slums here make American slums look like palaces.

"But I also know that the greatest gift in our hands to give is not money or food or clothing or even physical relief and healing—it is Jesus Christ.

"I cannot help but contrast my arrival in Korea this year with that of my father back in 1889. (Dr. Moffett's father was the first missionary into Korea). He was stoned in the streets of a fanatically heathen country. I find myself here in a city with more Presbyterian churches than any other city in the world, and within two weeks of my arrival I find myself sitting in church next to the Christian President of this country Syngman Rhee. There are more churches in this one city than there were Christians in all of Korea when father arrived; and new churches are springing up everywhere.

"So pray with us that we may seize the opportunity while it is still before us. We need more missionaries, more evangelists, more Christian schools to train the thousands of new Christians who are coming to Christ every year. These are great days to be working for the Lord in Korea. I thank you for your gift which I am planning to give to our new Christian college, Soong Sill, which has a 100% Christian faculty, and 85% Christian Student body.



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The editors of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH have selected the following books for special recognition of their contribution to mission studies in 1992. We have limited our selection to books in English, since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to the advancement of scholarship in studies of Christian mission and world Christianity.

Arias, Mortimer, and Alan Johnson.

The Great Commission: Biblical Models for Evangelism.
Nashville: Abingdon Press. Paperback \$12.95.

Bevans, Stephen B.

Models of Contextual Theology.
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Braaten, Carl E.

No Other Gospel! Christianity among the World's Religions.
Minneapolis: Fortress Press. Paperback \$10.95.

Bujo, Bénézet.

African Theology in Its Social Context.
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

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The Church in Latin America, 1492-1992.
Maryknoll, N.Y.: Orbis Books. \$49.95.

Garrett, John.

Footsteps in the Sea: Christianity in Oceania to World War II.
Suva and Geneva: Institute of Pacific Studies, Univ. of the South Pacific, in association with World Council of Churches. Paperback. No price given.

Hinnells, John R., ed.

Who's Who of World Religions.
New York: Simon & Schuster; London: Macmillan Press. \$75.

Klaiber, Jeffrey.

The Catholic Church in Peru, 1821-1985: A Social History.
Washington, D.C.: Catholic Univ. of America Press. \$49.95.

Kwok, Pui-Lan.

Chinese Women and Christianity: 1860-1927.
Atlanta, Georgia: Scholars Press. \$29.95; paperback \$19.95.

Moffett, Samuel Hugh.

A History of Christianity in Asia. Vol. I: Beginnings to 1500.
San Francisco: HarperCollins. \$45.

Pinnock, Clark H.

A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions.
Grand Rapids, Mich.: Zondervan. Paperback \$14.95.

Ruokanen, Miikka.

The Catholic Doctrine of Non-Christian Religions According to the Second Vatican Council.
Leiden: E.J. Brill. Gld. 75/\$43.

Scherer, James A., and Stephen B. Bevans, eds.

New Directions in Mission and Evangelization 1: Basic Documents, 1974-1991.
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Stanley, Brian.

The History of the Baptist Missionary Society 1792-1992.
Edinburgh, Scotland: T&T Clark. £29.95.

Van Engen, Charles.

God's Missionary People: Rethinking the Purpose of the Local Church.
Grand Rapids, Mich.: Baker Book House. Paperback \$14.95.

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